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of the hand crosses the palm from one side to the other continuously and without interruption, is absolutely unable to raise a large amount of rice.[4]

Nobody, however, should feel dismayed, as the Isneg possess a cure even for the direst poverty. It consists in having recourse to the use of a very powerful amulet, which has been designed most especially for the needy by the ever merciful spirits, namely the *tara-rút*, a small herb that grows in the forest. The only question is to know it and to find it.

As will be made plain in the course of this paper, the Isneg firmly believe in a strict division of labor. Each sex has its own work to do, and generally no member of the opposite sex would dare encroach upon this age-long custom. Nevertheless there are a few male individuals who form an exception to this rule: these are the *tăyyén* and the *takowáń*. The *tăyyén* (pronounced *tăyyán* in Bolo) do not know how to handle a hatchet, while, on the other hand, they use a woman's *ikó*-knife as easily as if it were a tool specifically their own; even in their gait, they take over everything that is characteristic of woman. The *takowáń* dress like women and perform all kinds of work usually done by the latter: they plant, weed and pound rice as well as the most experienced member of the fair sex. But, I repeat it, these are exceptions.

No true Isneg man goes to work without his headaxe or *aliwá* usually stuck in his G-string from beneath, at one side, with the helve uppermost.[5] This is his constant companion and also the sole tool he needs when at work in the field. It will not be amiss to give here a detailed description of the *aliwá* of the Isneg.

The headaxe or *aliwá* consists of a kind of hatchet with a very broad blade and a comparatively thin long helve (*alupítăn*).

The helve is made of hard wood furnished by several trees that grow all through the Isneg country, for instance the *taggáy* (a kind of molave), the *bańlát*, the *kanúmăy* (a kind of ebony), etc. The end of the helve, opposite to the head in which the blade is fixed, is called *aguwáy*. The blade is attached to the helve by means of a tang or spike (*otáń*) that fits into the head of the helve, which is surrounded by a comparatively long iron ring (*palábo* or *paraddál*).

[4] The *rappád* also easily resorts to murder: he is a dangerous person.

[5] Cf. Publ. Cath. Anthrop. Conf., v. 1, no. 5, Dress and Adornment in the Mountain Province of Luzon, Philippine Islands, p. 217. fig. 36.